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THE SMALL COMMUNITY

FAR FROM THE MADDING CROWD

THE STORY OF UTOPIAN COMMUNITIES IN U.S.A.

By Ernest Bramsted

THE SOCIOLOGIST who looks back on the complex and seemingly endless flow of events and developments which we call history, can distinguish three main attitudes which men and women have displayed to the society in which they found themselves. There were the many, who broadly speaking agreed with things as they were and acquiesced in the *status quo*; there were others, incensed and rebellious, who dissatisfied, wanted to change the existing social or political order either by reform or through social revolution; and there existed sometimes small minorities, groups of people who had the urge to withdraw from the world and to form separate communities of their own. Spurned as "utopians", they were often, though not always, filled with a religious vision, an ardent hope to establish the Kingdom of Heaven on earth. Some of the attempts were made by men better described as cranks than as sages. Some were shortlived and came to an abrupt end through dissension, financial disasters or the tricks of a racketeer, who had wormed his way into the confidence of the community. Other experiments managed to survive, to radiate new ideas and to set the example of a higher conduct to the outside world.

The Democratic Society

In modern times, and particularly in the nineteenth century, America was a favourite choice for the foundation of such communal settlements, both religious and non-religious, partly because immigrants found there the freedom of thought they had missed in Europe, partly because the U.S.A. was then still a country of unlimited possibilities. The story of these American utopian communities, which Mr. Mark Holloway has now told us in an attractive book,[1] is very informative, often entertaining and throws new light on the complex relations between unorthodox religion and society. All of us are familiar with the deeds of the *Mayflower* Pilgrims who left England in 1620, but few know that the rigid Puritan autocracy prevailing in the new community in Boston led only fifteen years afterwards to the first secession. Roger Williams, forced to leave Massachusetts because of his fearless criticism, founded in Providence, Rhode Island, the first truly democratic colony with separation of Church and Civil Government and complete religious freedom.

It needed a peculiar religious sect such as the Shakers to establish some sort of communism, which was, however, never an end in itself. The Shakers were simple people, given to hard agricultural work and gripped by an emotional religious fervour which displayed itself first in deliberate mortification of the flesh, later in a highly ritualistic dancing and singing. One of their leaders was an English woman, Ann Lee or "Mother Ann", from Manchester, who had been told in a vision to go to America with a small band of faithful followers and found the Church of Christ's Second Appearing. The Rappites and Zoarites, who after a time also adhered to celibacy, were German pietists, stolid artisans and peasants well equipped to win a living from the land. Harmony, Indiana, where Father Rapp, a benevolent autocrat, ruled with wit, gaiety and imagination, became an important economic centre for a considerable region. The Rappites, who had placed all their possessions into a common fund, had adopted a uniform and simple style in their dress and their homes, were not fanatics, did not torture themselves, appreciated beauty and simple joys and seem to have been happy and contented people.

Whilst Harmony under the Rappites deserved its name, its successor New Harmony, founded by the determined English social reformer, Robert Owen, scarcely lived up to it. Without a religious pattern, Owen believed that a change of environment was the magic formula sufficient to rid man of all evil. Other communities wisely insisted on a careful selection of candidates, followed by probation. Owen simply invited "the industrious and well-disposed of all nations" to help him found the new millennium. As a result the large number of intellectuals and other middle-class members did not mix well with those of lower origin; there was frequent friction between religious and non-religious members, and the quick failure of this experiment proved that philanthropic idealism was not strong enough to bind people together.

A Unitarian Group

More successful was Brook Farm, founded soon afterwards by a former Unitarian minister from Boston, George Ripley. Here was not only true social equality—all the seventy or eighty members helped to cultivate the land and to develop several small industries—but also an atmosphere of intellectual tolerance and free discussion. Brook Farm became famous through its school, which aimed at the expression of creative ability, and produced some pupils who distinguished themselves in later life. But alas, good things never seem to last long. After a few years the community fell under the spell of the fantastic and impractical ideas of Fourierism, an attempt to order social life by way of a blue-print programme of attractive industry on a co-operative basis. The delicate balance of social unity at Brook Farm was soon upset and its unique atmosphere of spontaneity and enjoyment destroyed. On the other hand the simpler organisations of the "Inspirationalists" with their Pietist belief, their system of religious inculcation and moral supervision, still exist, more than a century after their foundation. Their members have proved prosperous and highly respected citizens.

Space does not allow us more than a mention of the

[1] Mark Holloway, *Heavens on Earth*. Utopian Communities in America 1680-1880. Turnstile Press, 16s.

"Perfectionists" at Oneida, who tried to solve erotic problems by daring doctrines of male continence and complex marriage and whose practice of Mutual Criticism between their members in a way anticipated very modern psycho-analytical methods of group therapy. Though they had their share of folly, they were more fortunate than the French colonists who after founding Icara in Texas discovered too late that they had been tricked by an unscrupulous land agent.

Neither Poverty or Dependence

The reader may well ask: what does it all amount to? The history of these communities, as Mr. Holloway says in his judicious final assessment, proves two points: (1) absolute communism as an end in itself was a failure, whereas communism which served religious groups as a means to a more worthy life was successful. (2) "Life in the successful communities was far superior to industrial or agricultural life in 'the world'." These co-operative settlements knew neither poverty nor dependence upon the whims and caprices of employers and the stock market. People were healthy and worked diligently, but not excessively. Women had in most cases equal rights, and outside labourers, hired by some of the communities, were envied by their less fortunate neighbours. On the debit side, it must be stated that simplicity and austerity were at home in most of these settlements rather than beauty and refinement. The fact that out of the nine successful societies eight were religious communities is described by the author as "an important but not a necessary condition of successful communal living". This qualification is debatable. At least these people shared a sincere and deep rooted belief, which could sustain them in all trials and minor disagreements and which became so effectively ritualised that it conditioned their entire conduct. A proper system of selection for membership, frequent meetings and the technique of mutual criticism, all this was important, but it would be misleading to overlook the impact of economic factors on the success or failure of such communities. As the population of the U.S.A. grew and the price of land went up, it became much more difficult to start new ventures on similar lines.

Group Life

Today the growing power of the state, of the bureaucracy, of the trade unions does not favour the idea of independent communal life. Yet this idea persists and has taken new shape in the co-operative settlements in Mexico and Israel or in the communities in France of which Marcel Babu is the spiritual father. In the latter the family rather than the individual is the basic unit. What is more remarkable, diversity of faith and ideology is encouraged—there are Catholics, Communists and Socialists among the members—since this makes for true understanding and prevents self-complacency and stagnation. However a minimum code of morality, as the early Christians knew it, is binding. Only the future can tell if these French experiments will survive, but to us, living mostly in amorphous crowds in large cities, they are a reminder that mere individualism is sterile and that some balanced and truly independent group life is indispensable for the preservation of the mental health of our society.

SOCIAL SCIENCE

By John Rowland

ONE OF the tendencies of the present day—increasingly marked as time goes on—is to extend the methods and the assumptions of science to cover parts of existence formerly regarded as the exclusive province of philosophy or religion. Biology is a comparatively new science; psychology is a science so new that many people would express doubts as to whether it really merits the title of "science" as yet; and there are now being worked out the sciences of social anthropology and sociology, designed to describe in purely material terms areas of human life formerly thought to be in part spiritual. These very new sciences have not been much appreciated or understood by ordinary people. Few popular books on them have appeared. And their implications have for the most part been ignored by the theologian, though ultimately they must play a considerable part in deciding the religious attitude of future generations. For that reason, if for no other, Professor V. Gordon Childe's interesting volume *Social Evolution* (Watts, 10s. 6d.), deserves to be studied with care by all who wish to know what science is hoping to do with our lives.

Professor Childe is one of the most eminent archæologists of our day; he happens, too, to be a Marxist by intellectual conviction. This means that his book largely represents the more fashionable attitudes of scientists, for more scientists have Marxist tendencies today than the popular Press would suggest.

Of course, no one would for a moment dispute the factual material which Professor Childe summarises so brilliantly. That men in all parts of the world have gone through a process of steady development from the Stone Age onward is something which cannot be gainsaid, except by closing our eyes to all the evidence of history and prehistory. But the interpretation of these facts is what must be disputed. Professor Childe does not too explicitly say that he thinks all development is more or less automatic; but that is the general implication of his argument. And that there is anything in the universe which can be truly called spiritual is what he blandly ignores. It probably appears to him to be so vague a hypothesis as to be unworthy even of mention in a book dealing with the evolution of societies.

Yet can it be so firmly ignored? If there is not, in the heart of man, some tendency to improve his lot which we can only describe as a spiritual feeling towards better things, can we get at a real explanation of progress? The scientific treatment of the subject, such as is given in Professor Childe's book, may well provide an explanation of *how* progress takes place; can it give any sort of explanation as to *why* there should be *any* progress at all? Moreover, whatever the merits of the Marxist attitude, it does not really face the undoubted fact that the decline in religious belief which the past century or so has brought has involved an increasing decline in morality, both individual and international.

After all, anyone who looks at the world scene today, and compares it with that of, say, fifty years ago, can have little doubt that there has been a decline. The progress of medicine, of the production of synthetic plastic materials, the discovery of vitamins, and all the other discoveries of recent years, have not, in fact, produced the increase in human happiness which, according to the tenets of purely materialistic science, they should have produced.

It is this which destroys the basic hypothesis of such writers as Professor Gordon Childe. And, while he might retort that the world would in fact have been a happier place if the tenets of Marx and Engels had been universally accepted, the evidence which comes to us from behind the "Iron Curtain" does not suggest that this is a tenable belief.

So the conclusion appears unavoidable—this is a universe with a spiritual basis, and if man chooses to ignore that spiritual basis he does so at his peril.

IT OCCURRED TO ME

By Muriel Hilton

BEFORE going to London a few weeks ago, my feelings about the Festival of Britain were rather mixed. It was as though a wedding feast had been planned well in advance, all preparations were in full swing when suddenly a dearly loved relative died. After much thought it was decided that the wedding must go on and that we must just make up our minds to enjoy it whether we felt like it or not. Such were my thoughts when I reached London with a few days at my disposal. I had the option of spending them there or a good many miles away from the scene of the capital. I arrived at Waterloo on a dreary wet day, felt rather lost as the face of this station had been so considerably altered, and peered round in bewilderment. An official thinking I was a lost creature from overseas came up and asked me if he could be of any assistance. I thanked him, walked on and gazed with interest at the display of the prize winning posters, then at the notices of coming concerts in the Festival Hall. What a feast of music was being offered in London during the coming season! I felt very envious. I wandered towards the Embankment and though it was dreary weather one caught the sense of harmony in colour and design; the many visitors from other countries also gave the scene interest and animation. During the next quarter of an hour, three people asked if they could be of any help, and though a Londoner by birth, this struck me

as something rather special. The people in London were undoubtedly feeling as though they were acting as hosts to visitors from other parts, and it was this personal intimate feeling amongst other considerations that made me decide to spend the holiday in my native city.

A few hours at the Exhibition on South Bank quite dispelled any doubts as to the wisdom of holding a Festival this year. A friend and I spent an hour or two at various exhibitions, but again it was the happy prevailing spirit that took possession of us.

Looking back on that week in dear old London, thinking of the many friends I met, the exhibitions, theatre and ballet to which I went, the most memorable experience of all was a motor launch trip taken down the Thames at night to see the illuminations On the launch there were many from other lands, many obviously who had never been to England before. They had that "babes in the wood" look to which J. B. Priestley referred; open-eyed and full of wonder they somehow imparted the newness and strangeness of it to us. Yes, there was enchantment that night, and London valiant in distress and danger had somehow risen like a phoenix out of the ashes, spreading her gaily plumaged wings for all to behold.

The next morning being Sunday I went again to the centre of London, this time to hear our President preach at the first of our Festival services. London looked very grey in the light of a cold morning. "Was it a vision or a waking dream?" I thought, remembering the glory of the previous night, and then hastened to Stamford Street. How very right it seemed to attend a religious service in the midst of a week's Festival of sightseeing and participation in the arts, and how good to feel again that personal contact, for it was rewarding as always to meet Unitarians worshipping together in another congregation.

Woven into the sombre tapestry of the past years and the present tragic scene are the bright strands of all that makes life sweet and joyful—friendship, music, pictures, books, the ballet, the theatre, and at the centre pervading them all—religion. Life is full of tragedy and struggle, disappointments and new beginnings, yet at the heart is joy. Let us be thankful for the Festival!

REPORT FROM THE KHASI HILLS

By Margaret Barr

(Margaret Barr reports progress from her station in Kharang, Assam.)

MORE ups and downs, but on the whole things are more encouraging than when last I wrote. I will begin with the "downs" so as to be able to end on a more cheerful note.

I had hoped to be able to finish the additions to the house and farm and also to get a water tank prepared before the rains set in, but this has not been possible as neither cement nor corrugated iron are available in Shillong at present. So the next dry season will again find us with no water stored, and the "farm" so far consists of no more than two geese and two hens.

The rest of the news, however, is more cheerful.

I have added another orphan girl to my family, about fourteen years old and a handy little lass, who is proving very helpful in the house.

Last and best, I now have what I hope will prove to be the first of a succession of young men to train for leadership in the church. His name is Carley Lyngdoh and his father is one of the leaders of the Jowai church. He had to leave school after passing Matric because his father could not afford to pay college fees for him as well as school fees for his five younger brothers and sisters. All the leaders of the Jowai church praise him for his keenness and his outstanding services to the church, and when I offered him a scholarship sufficient to enable him to resign from his post of Office Assistant to the Sub-Divisional Officer in Jowai, he accepted it with alacrity. He has only been here since early May, so it is too soon yet to say very much about him except that he certainly seems to be keen, industrious and intelligent.

But it is a problem to know where to start with the training of these boys owing to their complete lack of background. They have never read the Bible, except the few dozen verses that are included in their own Khasi service book, and, of course, they have never read any other religious books, except an occasional R.C. or Welsh Mission or Seventh Day Adventist tract that some proselytising friend has put into their hands. Nevertheless I become increasingly sure that the foundations of this little movement were well and truly laid and that this, the third, generation have got some, at least, of the essentials clear, even if they have not got the scholarship to know anything of the rock whence they were hewn.

One of the first things I did was to ask Carley to write a statement of what he believed. He wrote it in Khasi and then, at my request, translated it himself to English. Here is the bulk of it, unaltered, just as he wrote it.

"I believe that there is One God who is the Maker of Heaven and Earth, and the Supreme Lord of everything in this world, we the people are His own creatures. He is also the Father of all human beings in this world. If we place our faith and belief on Him I believe He is ready to help us if we will go on His right way. He wishes too that all human kinds should be like brothers and sisters of the same parents. There is no high or low, we are all the same before Him.

"I do believe that Jesus Christ, who is the Great Teacher of all mankind, came to the world to help and preach humanity and to make them understand about God Our Gracious Lord. He taught us also how to love and show kindness to each other, and how to worship God in a right path. If we the human beings will be united together in worshipping Him, I believe God will be pleased with us.

"I do believe that there is nobody to shoulder our sins, either by offering our sacrifices to God by means of fowls, goats or by any human being, but I by myself should shoulder my own sins and bad deeds. If I do good deeds in this world I believe I will gain a good reward from God and if I do bad deeds which is against His Gracious Will, I do believe that I will gain a bad reward from Him. I therefore press that we should be faithful and good children of Him and we should try every day to do our utmost to live a good life which He wishes us to do. We should try also to live a good, honest and perfect life as Our Father in Heaven is Perfect in everything. We should also understand that even our parents or any greatest creature in this world cannot shoulder our sins. We therefore should try to make ourselves perfect every day to enable us to become the perfect children of Our Lord."

LORD SAMUEL'S ADDRESS TO WORLD CONGRESS OF FAITHS MEETING

(Contributed)

THE Rt. Hon. The Viscount Samuel, who has recently accepted the Presidency of the World Congress of Faiths, took the Chair at the first of a series of Festival meetings at Caxton Hall on May 29.

In his opening address, Lord Samuel said:

These meetings of the World Congress of Faiths in the Festival year are intended to make it known here, and in other countries of the world, that there is a movement in Great Britain which aims at stressing the essential unity of the religious spirit, at emphasising that the points of divergence between the faiths matter less than their points of agreement.

It is important to make it clear not only what the World Congress of Faiths is, but what it is not. It does not advocate the amalgamation of the existing faiths and creeds and the creation of a single synthetic world religion. That may be right or wrong, but it is not the function of the World Congress of Faiths. In any event, such a unification is not likely to come about soon.

Meanwhile, it is surely important that the powerful organised churches, with their hundreds of millions of adherents, should approach the present perilous world situation, not intent on their own differences, not seeking to keep alive old antagonisms, but rather joining hands and advancing shoulder to shoulder, to withstand the dangers that threaten them all. The present state of the world commands it. This half-century has borne the moral shock of two world wars, has witnessed the failure of the League of Nations, and sees United Nations now in danger of a similar fate. It has become abundantly clear that it is not only the signature of treaties that matters, or covenants or charters, but the spirit that is behind them. It is absolutely true, as Goldwin Smith said, that "the only sure guarantee of peace is morality". And all through the ages, it has been religion that has given direction to morality, and gives it sanctions and support.

Nevertheless, it is also true that all through the history of mankind, the clashes between religions have been a main cause of the conflicts between peoples. At the dawn of civilisation we find incessant wars between pagan gods, jealous of one another, the tribes and the nations bring their devotees and warriors. We find centuries of warfare between Christians and Muslims, between Catholics and Protestants—"in hope to merit Heaven, by making earth a Hell". And even today we see Hindu and Muslim embattled against each other, the break between India and Pakistan marked by terrible massacres of hundreds of thousands on both sides, and the two States at this moment facing one another with their swords half-drawn. While Russia is the centre of world unrest, largely because of the religion of her State consists in the rejection of religion, in the acceptance of a materialism which has little support either from modern science or modern philosophy. Anatole France wrote that if we succeeded in reaching Mars, we might well find the inhabitants just like human beings, "and therefore engaged at this moment in cutting each other's throats".

So we find with many, anxiety deepening into pessimism, and we hear of the "inevitability" of a third world war. We find strange beliefs in "historic forces", in "destiny", in an unchangeable and perverse human nature, in original sin. All these are figments, cobwebs that should be swept away by the broom of common sense. In politics nothing is inevitable; all depends upon the choice, will, action of human beings, acting singly or together, as individuals or as societies and nations.

A SOLEMN WARNING TO CHRISTIANS

By Will Hayes

THIS well-produced quarto volume[1] is "humbly laid at the lotus-feet of Bhagavan Sri Ramana Maharshi". It covers fifty years (1896-1946), of the life of this Indian Sage, and in more than fifty articles, written by various authorities, it makes stupendous claims for its hero.

Sri Ramana's realisation, it is claimed, is "unique and unparalleled in the annals of history". This man is God Incarnate. He is Lord of the Universe, and as such is responsible for everything that happens. As well as articles in his praise, this book contains hymns and prayers written by devotees, and also Acts of Devotions used in the worship of this Living God.

There is no doubt about these claims. "Thou holdest all the strings of this world's puppet show . . . the Master Sri Ramana who pervades and sustains the whole universe". The language of these Devotions is intended to be sublime, but at times it falls to the level of bathos. We read of the Sage's "blooming face", and are told that he "carries a fine stick in his exquisitely beautiful hand". And one disciple exclaims: "O Maharshi! What 'Time Bomb' you stole into my being which has since from beneath been *mining* many a fond castle of the ego".

I have called this book "a solemn warning to Christians", because nearly all the writers on Sri Ramana refer to the time when God walked on earth as Jesus. They argue that what has happened once can happen again. Christians reading this book should note what actually does happen when a man is deified. The foolishness that follows such deification is set out on nearly 400 pages. And it makes a sad story. Perhaps the most revealing chapter is that written by an American woman. This woman, once an invalid, claims to have been cured by sitting in the presence of the Sage. "As I basked in His Eternal Sunshine in those silent hours of communion I was filled with his Grace. . . . My mind was filled with the love of Bhagavan." But the visit came to an end, and we read:

"When the last day arrived I could not stop crying. Therefore I did not go to the hall but sat by the pool. In the afternoon when I sat before Bhagavan He smiled and said: 'She has been crying all day; she does not want to leave Me'. He was so sweet and tender. Later I went to Him for His blessing; the pain of parting was almost more than I could bear; with tears in my eyes I knelt in deepest reverence and devotion before my Beloved Master. May He always be my Father, Mother and God; and may I always be His child, and whatever I do, may it be in his name!"

This naked old man accepts worship. Devotees prostrate themselves before him daily. People all over the world pray to him, and say that their prayers are answered. It is claimed that he performs miracles, and that if every morning and evening any one reads the ten verses on pp. 112-115 of this book he will be made free from sin in this life, and after death will reach perfection. Sri Ramana, it is said, "is worthy of daily worship by all men for ever". One disciple declares roundly: "Should those who have it in their power to visit the Asramam delay, they will have only themselves to blame in future lives. . . . Never perhaps in world history was the Supreme Truth—Reality, *Sat*—placed within reach of so vast a multitude. Here and now, through no special merit of our own, we may approach Reality".

And then the descent to bathos again: "The sole difficulty is that of paying for the journey".

WHAT I DID

By A Minister

THE woman who sat opposite to me in the vestry gave me the baby's name which I recorded, and then as I asked the name of father she said, "I am not married". The rest of the facts were recorded, and the Christening, of course, took place. A phrase here and there was adjusted to lessen any awkwardness and to make the service as sincere as possible. The baby was a year old, and I wondered what struggles the mother had had before she could at last expose herself to the chance of reproof, and possibly condemnation. It was the treatment a friend of hers had received here that brought her to my vestry.

After the conversation had gone on a while and a basis of friendliness had been established, I ventured the question, "Is the father a married man?" He was, and the story came out. They have been friends for years. The wife of the married man is the victim of a grim disease and no normal married life has been possible for a long while. This wife knows about the baby, and I gather accepts the situation. This husband still looks after the wife as well as he is able. Eventually when death intervenes this father and mother will I believe marry. Had they followed the path of self sacrifice they might then have been too old to have a family. The two bright eyes, the curly hair, the gurgles of delight with which the baby accompanied me in the Service made me ponder again the mystery of God's love. He could not withhold it from such a child. "Out of the love of 'man and woman' and by the grace of God comes the new life we are called to cherish."

"FOREIGN AFFAIRS"

(Contributed)

WE HAVE the following interesting information from the International Association for Religious Freedom about the work of that body and the situation in other liberal religious groups in other countries.

The Executive of the I.A.R.F. will meet this July in Boston, U.S.A. The meeting will be devoted to drafting the programme of the next Congress which will be held in Europe, probably in England, in 1952. Meetings will also be held with officers and ministers and laymen of the American Unitarian Association, the Universalist Church and other liberal religious groups in America. The members will also attend two conferences, the first on Religious Education and the second on International Relations and the Problems of Lasting Peace. The main purpose of this visit is to strengthen the contacts of the Association with the American member groups.

France. Under the splendid leadership of the Rev. Georges Marchal, whom visitors to Amsterdam in 1949 will remember well, the French member group is making excellent progress. Dr. Marchal's Lenten Addresses in the Foyer de l'Ame were attended regularly by more than a thousand people. The annual meeting of the group will be held from June 9-11 and a representative of the I.A.R.F. will attend. Professor Andre Siegfried will be one of the outstanding speakers. Dr. Marchal is to address the Canadian Unitarian Association annual meeting in Montreal in October.

Belgium. Our group in Brussels continues to make steady progress and its leader, the Rev. Fritz Hoyois, is establishing a fine reputation, not only as a preacher but also in the musical world. He has formed a choir of 180 voices

[1] *Golden Jubilee Souvenir*, published from Sri Ramanasramam, Tiruvannamalai, S. India. 15 rupees. £1 14s. 7 dollars. 390 pages.

from various Protestant groups in the capital and conducts a symphony orchestra.

Holland. The Liberal Protestant Broadcasting Corporation is running a campaign to obtain 25,000 more members to bring its numbers up to the 100,000 which will enable it to take full advantage of the new Government scheme for religious broadcasting. On May 14 this corporation celebrated the 25th anniversary of its foundation with a huge meeting at Utrecht. I.A.R.F. President, the Rev. H. S. Carter, was invited to speak on behalf of the Association and Liberal Christians abroad.

Hungary. Following upon the successful theological lectures for laymen, the Unitarian Church is planning a similar series this June on the subject: "The Explanation of the Unitarian Faith". Deputy-Bishop Csiki will give the first of six lectures in Koloszvar. In November last at the annual meetings in Budapest five young men were consecrated to the ministry of the church. This is the first time such a service has been held in Budapest.

Italy. In December last the third Conference for Religious Reform was held in Rome. The movement includes people belonging to different religious and philosophic trends, Christian or non-Christian, who seek to attain real religious freedom and promote religious reform. An Executive Committee with Dr. Capitini as President and the Rev. Vincenzo Nitti as Secretary, has been set up, and a Treasurer appointed to collect funds to enable the Movement to increase its activities. The next Conference will be held in Rome in October this year to discuss, "Working for a Religious Reform" and "Religion and Dogma".

"A SOURCE OF INSPIRATION"

"Herewith cheque to cover our subscription. Thanks and best wishes—your INQUIRER is a source of inspiration to us all." (*From the Dean of an American college.*)

Philippines. More reliable information is now to hand regarding the situation in these islands. It appears that the old Independent Church is beginning to recover from the shocks it received when many of its bishops and priests joined the Protestant Episcopal Church taking many adherents with them. A lawsuit as to who was the real head of the Independent Church was decided in the first case in favour of our people. A second trial has gone adversely, but an appeal is now pending in the High Court. Recently another bishop and several priests returned to the fold and the province of Ilocos Norte where Monsignor Aglipay was born has remained solid for the Independent Church throughout the struggle and other areas are now returning to the faith in the Unity of God.

Germany. The Free Protestant Group with which Unitarians in this country have always maintained good contact celebrated its fiftieth anniversary at Whitsuntide with a Congress at Alzey and the Rev. Kenneth Twinn went to represent the Assembly. His report is eagerly awaited, especially as he will also visit several churches in the area.

Sweden. The Vice-President of the I.A.R.F., Dr. Bleeker, visited the universities of Upsala and Lund by invitation, in February and March and lectured on the history of religion. He also visited the universities of Stockholm and Goteborg. During his stay he made contact with the leaders of the Swedish member group. The Assembly has made a gift of Lindsey Press publications to the libraries of six Swedish universities.

The Association is much handicapped by lack of funds and an appeal for more individual members is made. The cost is 10/- per annum and includes the issues of the *Digest.*

ACADEMY CINEMA, LONDON

International control of the central sector of Vienna lends itself easily to exciting and dramatic film-making, and the film, *Four in a Jeep* is indeed dramatic, and exciting. Four military policemen, American, British, Russian and French, patrol the sector in a jeep. They become entangled in the affairs of a young woman, whose husband has escaped from a Russian P.O.W. camp only a few weeks before he was due to return in the normal way, and when later, he is known to be in Vienna, the affair becomes really serious. While there is tension between the American and Russian, the Briton and the Frenchman provide humorous touches, but the final scenes work up to a frenzy of suspense. The cast, as well as the subject matter, is international, and the acting is faultless throughout. The film has the distinction of being perfectly comprehensible to an English audience although it is spoken in four languages. *R.L.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—Your columns have not unnaturally borne witness to serious differences of opinion that have for the last few years affected the future of the two colleges mainly responsible for training students for the ministry of our churches. The joint committee set up under the new liaison scheme held its first meeting on June 7, and set to work with complete goodwill and cordiality to fill in the details of the scheme for successful co-operation between the two colleges. The Committee agreed amongst other matters to support most cordially the appeal on behalf of the Unitarian College, Manchester, which has been published in your columns. The success of that appeal may indeed be regarded as an integral part of the scheme and the joint committee give it their whole-hearted support.—Yours,

F. J. M. Stratton, Chairman of the Joint Committee.

ASSEMBLY RESOLUTIONS

SIR,—There is one obvious method of solving the problem of objectionable Resolutions at the G.A. Let a responsible committee exclude those it judges primarily political rather than moral or ecclesiastical *or* which are not sponsored by a congregation or County Association, *or* by the G.A. Council. Reasons? (1) Such Resolutions are usually passed by a mere majority of those present and not seldom misrepresent to the Public the mind of probably the great majority of our body. When they have been publicised in THE INQUIRER, well in advance, *how many churches* think it worth while to call the congregation together to determine how their delegates should vote? (2) They are apt to be irridescent balloons put up by people with an obsession, ruled by absolute ideas or abstract principles but deficient in knowledge of the cussedness of human nature and the complexity of political psychology and process, inspired prophets eager to chart no-man's-land, ahead even of the front line. Nothing like abstract idealism, beyond space and time and a world of relativity, to produce false simplicity and conjure the Kingdom of Heaven out of its hat with a sure and sudden gesture. Only, a quite correct medicine taken undiluted or the whole bottle at once, may prove a fatal poison. The political future is a dark horse. Why should the Assembly gamble on it or turn bookmaker? (3) After the first Great War the slogans were: "If you want war prepare for it", and "War settles nothing". Therefore the Resolution was to call on the Government to disarm. It did, and it nearly settled our hash. It was Pacifism and Peace Pledge Unionism, i.e., let Britain refuse to fight, in the name of Christianity, "give a lead", "set an example", and militant nations will rush to the penitent form and bow down. Alas, Christianity in its simplest form only spurred Hitler to rush over Europe and set in triumph on its ruin. It may be Socialism, Communism, Federal Union now, or World Government, which might well give us not peace but slavery under a despotic super-cabinet sitting beyond our reach on Mt. Olympus or near Timbuctoo. Shades of Masaryk and Benes warn us democratic spirit is no sure antidote to absolute power, with its corruption and craft. Perhaps again backing the wrong Pegasus.

It may be no loss therefore, to turn from "vast operations of the Spirit" through high politics and stick to our "poky little" church business of saving the human soul—and the precious time of the Assembly.—Yours,

R. Nicol Cross.

SIR,—I am in agreement with all Harry Smith's suggestions except the first, with which I entirely disagree. To give the officers the right to veto any resolution surely implies all the dangers of dictatorship! It is for the Assembly, and not for the officers or the Council, to decide whether any resolution is or is not "sufficiently in accord with the purposes of the Assembly".—Yours,

Basil Viney.

Swansea.

A LONDON PAGEANT

SIR,—As a member of what must have been a most disappointingly small audience present at the Bell Street Pageant on June 6, may I try to convey something of the impression which it gave me.

For it seemed to express and epitomise the strength and continuity of the movement which it dramatised. The script was vivid and interesting and the various scenes were skilfully woven into a consecutive story which the rather uneven presentation failed to blur. There were moments of real thrill as speaker after speaker brought out the strength of the passion which had driven quite ordinary people on, to pioneer adventure and even death. Perhaps, in the end, they proved to be not so ordinary after all!

The episodes represented are all too little known and the organisers are to be congratulated on the well sustained drama and the direct appeal of the varying scenes. The whole formed the consecutive history of a quest for liberty waged with tenacity and courage and, in the end, rewarded by success. Much work must have gone to the arrangement and preparation and it is to be hoped that the producers may be encouraged to develop the effort either in the form in which we saw it or, on suitable occasions, as separate episodes.

For both in its scenes and its sequence as a dramatised record of the struggle for Freedom it pictures once again part of the eternal and ceaseless stirrings of the Soul in Man.—Yours, *M. M. Sharples.*

THE INQUIRER

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CENTRAL POSTAL MISSION

THE ANNUAL MEETING, held at Gordon Square, on May 24, was specially marked by the resignation of the Treasurer, Mrs. Philemon Moore, who had held the office for 48 years—a splendid record—and the appointment of her successor, Miss Margaret Griffiths. A little ceremony of congratulation, appreciation, and gratitude, beginning with the presentation of a bouquet to Mrs. Moore, was opened by Mr. Harold Baily, who recalled his association in denominational work, during many years, both with Mrs. Moore, and with her husband, the Rev. Philemon Moore. He spoke too, of the founders of the Postal Mission, Miss Tagart and Miss Hill, and of the gifted and devoted helpers they had gathered around them, and the fine work for which they had been responsible. He was glad that the Postal Mission would not be losing Mrs. Moore's help, since she would still be a member of the Committee, as he hoped, for many years. The Rev. Wright Broadbent followed with a personal testimony to the unfailing help and encouragement given by Mrs. Moore to the Suffolk Village Mission, before and since his own connection with the churches.

Mrs. Moore, in a brief speech, expressed her appreciation of the lovely flowers, and thanked Mr. Baily, Mr. Broadbent and others who had spoken of her. Throughout the whole evening, these tributes were moving and gratifying, so that the sadness which inevitably accompanies such change was largely lost in the glow of gratitude for work well done.

The meeting proceeded with the election of committee and the appointment of the new Treasurer, proposed by the Rev. Walter Long, seconded by Miss Stevenson, both of whom extended a welcome to Miss Griffiths. The resolution, with another as to the adoption of Report and Accounts, was carried unanimously.

The speakers for the evening followed.

In glowing terms, Dr. H. J. McLachlan described a recent visit to the Suffolk Village Mission, and of the work carried on by the Rev. Wright Broadbent at Bedfield and Framlingham, not only in the churches but at the manse and in the homes of the congregation.

He traced the history of the chapels and said that the spirit of enterprise and enthusiasm which had revived and continued them, was similar to that of Robert Spears. Starting on his visit in a somewhat depressed mood, he had felt the contagion of hope and warm friendliness which had been a real refreshment.

Then came the Rev. Lawrence Redfern's rousing and eloquent address on the "Spirit of Evangelism". He spoke of the warm welcome which greeted the Gospel of Jesus when presented to a world held down by violence and paralysed by fear, and later when the Christian message was given by men of true missionary zeal.

Unitarians, said the speaker, were not good at conversion. They lacked the "stimulus of narrowness", were too afraid of intruding on the individual rights of the human soul.

Yet, it was possible for the reasonable side of religion to produce an evangelist, and he instanced John Wesley, a scholar and a gentlemen of restrained and reticent nature, whose warm enthusiasm, caught by his followers sent his message of redeeming love to the ends of the earth.

So might it be possible for men inspired by the good news of the Unitarian faith to make determined and efficient effort to influence for good our own day and generation!

The "message to friends and fellow workers in distant lands" was spoken by Mrs. Savage who spoke of the Rev. Magnus Ratter's claim on our remembrance and sympathy.

A vote of thanks, to Chairman and speakers by the Rev. Arthur Peacock, followed by hymn and benediction, ended a notable meeting.

NEWS FROM THE WEST

From our Western Correspondent

NINETEEN churches were represented at the recent Assembly of the Western Union at Taunton—the same number as last year, but several churches sent large bus parties, and the total attendance was well above the average. Routine business was transacted, grants to aided churches were voted, all the officers were reappointed, and a ballot for the three vacancies on the Committee resulted in the election of the Rev. E. H. Kersley, the Rev. F. D. Jones, and Mr. G. Welch. An application from the Swindon Group for admission to the Roll of the Western Union was enthusiastically welcomed and accepted. The Swindon Group now holds Sunday Services on the last Sunday in each month, in addition to a fortnightly discussion circle, and a Sunday School has been started.

The General Assembly was represented at the Taunton meetings by the President (Rev. G. Randall Jones) and the Secretary (Rev. John Kielty). There was much discussion about the needs of U.C.M., and plans for helping to meet these needs were considered. An "Any Questions?" Session aroused much interest, when questions of special concern to Unitarians were dealt with by a panel consisting of the Rev. Barbara Thomas, the Rev. John Kielty, and the Rev. G. Randall Jones, with the Rev. J. H. Coram Davies as Question Master. An innovation was the buffet tea—this enabled the tea meeting to partake of the nature of a conversazione, to the great benefit of all concerned. During the tea meeting, the Rev. J. H. Coram Davies, as President of the Western Union, presented Alderman Goodland with a travelling case, purchased by subscriptions from the congregations in the Union to mark his 25th year of service as Treasurer of the Union; and the Rev. G. Randall Jones, on behalf of the Taunton congregation, presented Mrs. C. H. Goodland with a book token, as a tribute of appreciation of her ready help in so very many ways. After the tea came an Organ Recital, on the newly-renovated organ of Taunton Chapel, and then the Annual Service and Sermon. The preacher was the Rev. John Kielty, who delivered a powerful and forthright exposition of the challenge of Jesus, "who called his followers to endeavour, not to ease; to adventure, not to comfort; to seeking, not to accepting; to responsibility, not to surrender".

Mrs. R. WATSON

BY THE passing of Mrs. R. Watson, the wife of the Church Secretary, Mansford Street Unitarian Church has suffered a great loss. After a painful illness patiently borne, she passed away at the early age of 37.

Brought up in the Church during the Rev. Gordon Cooper's ministry, she developed into an excellent member of the fellowship, giving of her best at all times.

She served wholeheartedly on the Church Committee, as a member of the choir, as leader of the Ladies section, and as a member of the Dramatic Society; upright in character and of winsome personality, she was highly regarded by all the members.

A good wife and mother, she will be greatly missed by her husband and family.

To have lived such a life is not to have lived in vain. Her life is a tribute to the faith that sustained her in her day of suffering.

J. D.

CALENDAR

SUNDAY, JUNE 17th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. TYSSUL DAVIES.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. E. SHERVELL PRICE.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7. Rev. R. NICOL CROSS.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. A. P. HEWITT.
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beaborough Rd., 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STEWART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. H. LEONARD.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. A. SMITH.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. W. STEPHENSON.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Road, 11 and 6.30, ——.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Mr. A. H. RUSSELL.
BURNLEY, Unitarian Church, Trafalgar Street, 3 and 6, Flower Services. Rev. JOHN GILL.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companion, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COMLEY, Stoffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEHOUSE.
CROYDON, Free Christian Church, Beech St., 6.30, Miss LEVERINGTON.
CROYDON, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. THIRT.
CROYDON, Free Christian Ch., Wellesley Rd., 11 only, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11, Rev. JAMES GILL, 6.30, ——.
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. C. E. BARTLETT.
DITCHLING, Old Meeting House, 10.45, Mr. J. ROSCOE WALKER.
DONCASTER, Free Christian Ch., Hall Gate, 11, Mr. S. B. SHEPHERD. 6.30, Dr. F. T. WOOD.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ERNEST KAY.
DUDLEY, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTMAN.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WHITEHOUSE.
EDMONTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAYLOR.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Supply.

HALE CHAPEL, Hale Barns, 10.45, Mr. H. B. MOORE, 6.30, Mr. T. B. MURRAY.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. M. CONSTANCE HARRIS.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11, Mr. W. W. WINBURY, 6.30, Mr. J. BILL.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. MAURICE JOHNSON.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. DAVID CLARKE.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, ——.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Ullet Rd., 11, Rev. E. SHERVELL PRICE, 6.30, Rev. BENJAMIN GILL.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. A. S. HEWEIT.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. H. H. CHEETHAM.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. ARTHUR LONG.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. O. WILLIAMS (June 17th).
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Criss Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HIBBS.
MANCHESTER, Strand Ch., Whitefield, 10.45, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MAPPLE, Calver Institute, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MIDHOLME (see Lancaster).
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. F. MUNFORD.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. ALFRED HALL.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Student.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. KERSLEY, 6.30, Mrs. M. MASON.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 11, Mr. ERIC KAY.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. C. H. GREEN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Pulwood Old Chapel, 11, Mr. T. H. MOBBS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. L. A. GARRARD.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. GEOFFREY W. PETTS.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERKEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Dr. H. MCLACHLAN.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission) 7.30, Last Sunday in the month.
WEST BROMWICH, Lodge Road, 6.30, Mr. P. J. SPENCER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIGOR.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDRE COMYN.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOUGHTON.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTRAY.

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